000 ɣʌtai.i *bai.i* the mullah recites(?) the "Xrtba". 302.15. Cp. 314.2, ɣ'*ʌtanimi*, ɣʌt'*ʌnimi* he read it. 10.10, 70.8 ff. *alimʌlɛ ʂʌbʌq* ɣʌt'*ʌnimi* he took lessons, studied, with the learned man. 68.21. ɣ*ʌtai.i bʌm* they recite, read. 312.6. *krtʌp* ɣ*ʌtʌnč* (or, *gʌʃʌnč*) ... *aiyɛmʌnimi* he was unable to read the book. 68.5. *noq'ʌtʌn* having read it. 70.8,10, 302.17. *qurʌm* ɣ*ʌtʌnʌʂɔr* after reading the qurʌn. 314.12.

ɣʌtɨmč, v. ɣ*ʌtɨmč*, sword.

ɣʌy left (hand). Cp. ɣ*ʌyum*.

ɣʌyu, ɣʌyu *-tiŋ*, ɣ*ʌyumts*, ɣ*ʌyumots*; N. *gʌyu* pl. *gʌyumts* lame; cripple, H. *langra*, *laŋ*. — *yʌyu čʌŋgu* crippled, lame.

ɣʌʃʌm *ɛtʌs*, to snatch up, to snatch away. To scratch (the face) with nails or claws. — *gʌtuŋ* ɣʌʃ'*ʌm nɛ tʌsʌfɛ ɛtimi* snatching up (her) clothes he held them in the smoke. 14.9, 16.19. (Cp. *gʌʃʌm*. Cp. Sh. *gʌjʌm* th., to snatch at, lay hands on).

● 921 787 ɣʌʃʌmi.o x pl. the Pleiades. — ɣ*ʌʃʌmiyʌs ʌw'ʌɛi.ɛn* the Pleiades have overpowered, overthrown, me, H. ɣ*ʌlib hʌrgiya hʌmʌrɛ urʌr*.

Their influence is apparently in general injurious to human interests. If, when going off to bring in grain from the threshing-floor to his house, a man sees the Pleiades, he abandons his intention, as it is an unlucky omen.

000 ɣʌibʌrʌa supernatural, not human, H. *kʌrʌmʌti*. — *mʌnɛ ɛ.ibʌrʌ* (*Bʌsɛŋ Gevɛ*) ɣ*ʌibʌrʌa bʌm* some say that B. G. was (a) supernatural (being). 278.6. (Ar.) Prs.

ɣʌibi supernatural, magic. — ɣ*ʌibi gʌtuŋ* magic clothes. 24.20. (Ar.) Prs.

182 b

jamíṛ.

000 1. Foreign, outside, H. *ɣair, begɑnɑ*. — *jamíṛ sis* a outside person. *jamíṛe tokak gan* borrow an outside person's gun. *jamíṛ(ṛ)a dukwɣanas Purno Tatowiṇ* you (are) a P. T. who wear yourself out for others.

2. Step- (of relationship). — *jamíṛ aya, jamíṛ as* my step-father. *jamíṛ nawa, jamíṛ awi* my step-mother. *jamíṛ ayu lawa, daman apaw* they are my step-sons, not my own.

jamkaṛ *-*manas* to be affected by, influenced by, restrained by, QUB H. *mɑylwb, ayor*. — *besas darowtawa kuli jamkaṛ ewaisbaiṛ* he is not restrained by anything. (Cp. 2. *jam*).

janam'ar *-*atas* to cause s.o. much trouble. — *janam'ar 'utimi* he gave me a lot of trouble. *janam'ar atas* to make an effort, exert oneself.

• 821 *jand'ora* an animal which is said, when there is an eclipse, to have swallowed the sun or moon, as the case may be.

The people on such occasions make a noise by beating griddles etc. and the luminary escapes through a cut in the *jandora's* throat.

In its function the *jandora* seems to correspond to the Sh. *grō'*, Kho. *grok, grauk*.

(*jandor'a* has been recorded in Sh. as a dialectal equivalent of *jon*, snake).

000 *janjaṛ* disturbance, row, quarrel, H. *fasad, jhagṛa*. (Cp. Kho. *jinjaṛ*). Pre. *janjaṛiki* quarrelsome, fighter,

janub y South. — *janub yakalaṛ* towards the South, southwards. Ar. Prs.

215 b

Indigo is said to be injected with a needle as a cure for a swollen finger, and also to be given to a child or horse with a cough, to drink. Prs. 278

nírm St. Pc. of *níyaz*.

nímarz y prayers. — *nímarz ɛlaz* to say, or perform, the Muslim prayers. *nímarz ɣalaí ləsí* he is reciting, reading, the prayers. Cp. 310.13. Prs. 000

nɪrmaɬ ḥərərmí y treachery, disloyalty. — *ɬhamər nɪrmaɬ ḥərərmí ɛtímí* he practised disloyalty towards the Tham. Prs. (+ Ar.).

nímɪn.

1. Ppa. of *-*mɪnaz* with Pn. Infix *i-*.
2. 3rd. pl. Pret. of *níyaz*.

nírmʹaz N. *-íŋ* y story. Cp. Hz. *mínaz*.

nímɛrɛ Ppa. 1st. pl. of *níyaz*. 248.6.

nʹíɣər Ppa. of *-*ɪrrɪz* with Pn. Pf. *i-*.

nírɔmaŋ, -ídə, nírɔmaŋgɔ́ɔ x rainbow. — *nírɔmaŋ wɑli lí* a rainbow has appeared (*lit.* has fallen). *nírɔmaŋílə gɪ.ɑ lí.ɛ* rainbows have appeared (*giyɑɪ.ɑz*) (*lit.* come down). 321

It is said that something comes down from the skies to drink. It drinks and goes up again, legs up and head down. It leaves a pot (*kɑ́bɛr*) behind.

nírɔmaŋ dɛrɛ́ lí the rainbow has come out.

(Cp. Sh. *nɪrɛrɛ* || *bíjɛrɛ*, rainbow).

nɪ́ɪrɛ -íŋ y sign, token, mark, Bn. *kəíyɑz*, — *ílɪrɛ́ɛ ḥɛrɑŋgílə kɑ́ɛ nɪ́ɪrɛ́ɛ bílə* there is a mark between his eyebrows. 92.2. Cp. 186.1. Prs. 000

níyaz, nɪ.ɑz, níd-, Impr. *ní*, Ppa. *n*-ɛ* (and *n*-ɑz*). St.pc. *nírɛ*

1. To go (in all aspects); go, depart from; go, proceed to; (absolute) go away, go off.

For forms see the paradigm §194.

1. *ʈʌliʃ*, pl. *ʈʌliʌŋ*, y swaddling-clothes, the cloth in which an infant is wrapped. 854

The child is laid on the cloth with, in winter, a supply of dried cowdung to keep it warm and to absorb its urine. In the hot weather sand is substituted for cowdung.

The child is then rolled up in the cloth and the resulting bundle is tied round with a bandage, *ʈʌliʒe bʌn*, (H. *patti*).

The verb used to describe the process is **-ltʌliʌs*, from which *ʈʌliʃ* is probably a derivative.

Čʊrʌm ʈʌlɪʒʊlo bʌm Ch. was in swaddling-clothes. 242.17. (Cp. Sh. *ʈʌliʃ*).

2. *ʈʌl'iʃ -iŋ* y large spindle on to which spun yarn is wound from small spindle, and from which it is eventually wound off into balls. 000

joʃ gaṇčaṣʊm thiʳrʊm ʈʌl'iʃʌṣe imaltʊrčʊm. Ho ʈʌl'iʃʊsʊm loṣo di.wljʌm they wind the spindleful of yarn from the small spindle on to the *ʈʌliʃ*, and then they wind it from the *ʈʌl'iʃ* into a ball.

thʌlo h x y; *thʌle* x seven, — *thʌlo hiʳri* seven men. *ʈʌlo guṣiŋʌnts* 7 women. 180.10. Cp. 116.2, 192.10. *ʈʌlo ʈʌljo* 7 pigeons. 16.14. *thʌlo hʌkiʳčʌŋ* 7 houses. *thʌlo bʌdʌŋ* 7 paces. 312.10. *thʌl'oʳsʊ* 7 months. *thʌlʌkʊts* (v. s.v.) 7 days. *ʈʌle dʊʳs* 7 years. Cp. 210.3. *thʌle kʌṣi* 7 times. *thʌle kʊm* 7 pairs, sets. *thʌlo ṣčʊkʊm* "The Seven Brothers", the name of a constellation conceived as representing seven brothers on a journey, one of whom got left behind. (Cp. Wkh. *hüb tʳrüt*, the Great Bear. Skōld). 821

341b

Siddiqi C-3 (1573-1578) 1880
4
AVS Dard AVS
Burushi A67

D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Sooryi (*Great month*).
Safar.	Shekudder,
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyil (*Small festival*).
Tlooi ishpo (*Third sister*).	Mikna (*Intervening*).
Chot ishpo (*Fourth sister*).	Ghoyil (*Great festival*).

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823 D B 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rood. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [828] 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction